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THE  
JEWISH EXPOSITOR,

AND

Friend of Israel.

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DECEMBER, 1829.

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SELECT PASSAGES FROM THE RAB-  
BINICAL BOOK ZOHAR, WITH  
NOTES. BY THE REV. PROFESSOR  
A. THOLUCK.

TRANSLATED FROM THE GERMAN,  
1827.

(Continued from page 405.)

R. Simeon answered, "If the Holy One had not created a good and an evil disposition, (which is light and darkness,) then neither good nor evil would have existed for the men of creation; but man was created for both; therefore it is said, (Deut. xxx. 15,) 'Behold, I set before you this day, life and death.' And they asked him, 'To what purpose all this? Why was he not so created that he should not sin, and consequently not occasion in heaven all that he did occasion; so that, in fact, there should be no punishments, and no rewards?' He answered them, 'It was necessary he should be so created, for the sake of justice, inasmuch as the law was created on his account, and in this, punishment is decreed to the impenitent, and rewards to the

righteous. Now it is only on account of the Adam of creation, (who has a good and an evil disposition,) that there are rewards for the righteous and punishments for the impenitent; consequently, it was necessary he should be created with both dispositions. But man was chiefly created, because '*He did not create the world that it should remain waste, but that it should be inhabited.*'" And they said, "This day we have heard things which we never heard before. For certainly the Holy One has created nothing which was not necessary. Furthermore, the law of mankind is the garment of the Schechinah; if, therefore, man had not had the power to sin, then the Schechinah would have been without clothing, like a poor man; for it is only man's being capable of sin, that gave origin to the law. Whoever, therefore, commits a sin, at the same time withdraws the garment of the Schechinah, and that tends to bring punishment on man. But whoever observes the precepts of the law, at the same time invests the Schechinah with her clothing."

X. *There is but one God; but this God exists in a triple form, which constitutes one God.*

In order to make known the plurality in the Unity, and to explain it by comparison, we have said in several places that a Unity which we daily perceive, resembles the Unity indicated in the passage, Deut. vi. 4, where it is *first* said, JEHOVAH, then ELOHIM, and lastly again, JEHOVAH, all which are one, and on that account also, are there named **אֶחָד**. But there are three names; How then can they be one? We read indeed **אֶחָד**, but are they really *one*? By a view of the Holy Ghost, it becomes revealed, and these names are visible proofs to declare that these three are *one*. Moreover, it becomes conceivable, by the mystery of the voice. The audible *voice* is one Unity, and yet it contains three materials; *Fire* (warmth;) *Air* (breath;) and *Water* (vapour;) notwithstanding which, all these, in the mystery of the voice are *one*, and must also be regarded as one Unity. Thus also here, JEHOVAH, ELOHIM, JEHOVAH, are one; three forms, which constitute one Unity. The voice, therefore, which man utters, may be likened to the Unity of the Infinite All; for the all of that voice which man utters, consists of these three materials, which make one Unity. Now this is a Unity of which we are daily cognizant, whose import is revealed by the mystery of the Holy Spirit; and therewith the plurality of Persons in the Unity is conceivable. All this is truth. If the latter of these Persons in the Godhead doeth any thing, it is well done; if the former doeth any thing, it

also is well done. However, that unity, which we make use of in earthly things, as an illustration, i. e. in the mystery of the voice, which is only one and yet many, this, I say, is a clear illustration of the subject.

Rabbi Eliazer was seated with his Father Rabbi Simeon, and said, "Elohim, as we have been taught, in all places where it occurs, indicates justice; How then can Elohim occasionally be read instead of Jehovah, which specially denotes mercy; as is the case when ADONAI JEHOVAH stand together?" He answered him, "It is so said in Scripture, (Deut. iv. 39,) 'Know, therefore, this day, and consider it in thine heart, JEHOVAH is ELOHIM.'" Eliazar replied, "This we know, that wherever there is justice, there also is mercy, and at times, there is also justice in mercy." Simeon answered, "Come and see, for so it is: JEHOVAH, indeed, specially signifies mercy; but when, through sin, mercy is changed into justice, then though JEHOVAH stands written, yet we read, ELOHIM. Come and see the mystery of the matter! There are three degrees in God, and each degree is for itself alone, though all together are but one, all strictly united in one Unity, and not different from each other."

After him, Rabbi Chijah began, and said, "Unto thee it was shewed that thou mightest know JEHOVAH is ELOHIM, (Deut. iv. 35.) In this passage there is much to be noted, 'To thee it was shewn.' What meaneth this? When Israel came out of Egypt, he was wholly ignorant of the mystery of faith in the Holy One, because he served a strange servitude in a strange land, where he dwelt in consequence of the banishment long before pre-



ordained for him by God. Therefore he had forgotten the prime article of the faith which he had previously possessed, and which the twelve tribes had inherited from their father Jacob. Now when Moses came, he taught that there is one supreme God in the world, as we have already shewn. Afterwards Israel saw all the miracles and mighty deeds at the Red Sea and in Egypt, and then as many more in providing the manna and water, and thus Israel learned the ways of God. Now when he had advanced thus far, Moses said to him, 'Hitherto I have been under the necessity of instructing you as one instructs children, but from henceforth there is shewn to thee that which thou knowest. Hitherto thou hast been instructed in order that thou mayest henceforth know, to wit, that thou mayest discern how to treat of and penetrate the mystery of God. And what is that mystery? that JEHOVAH is ELOHIM. If thou imaginest it a small thing to know this, observe it is said, 'That thou perceive and lay up in thine heart, JEHOVAH is ELOHIM.' Imaginest thou still it is a small thing? Observe, it is further said, 'In the heaven above and in the earth beneath there is none other.' Here therefore lieth the whole mystery of faith; hence must we discover the mystery of all mysteries, probe the deep mystery of all depths, namely, that JEHOVAH ELOHIM taken together is the complete name, and that the two are one. 'To thee it is shewn that thou mightest know,' through this means, the mystery of all mysteries. To them (is it shewn) who are experienced in righteousness. For blessed are they who sedulously give themselves to the

law, forasmuch as the Holy One, when he was minded to create the world, first consulted the law, and then made the world. By means therefore of the law was the world created, as we have already shewn. Thus also is it written, (Prov. viii. 30,) 'And I was with him אֲנִי.'

Read not אֲנִי but אֲנִי i. e. an architect. We must explain it thus:—that the law was the Architect. If a king is minded to build himself a palace, yet can he not build the palace unless he have an architect at his side. But when the edifice is reared, it can bear no other name than that of the king. 'The king hath built the castles, the king hath fixed his thoughts upon this palace.' Just so God, when he was minded to create the world, consulted the Architect, and although the Architect had built the palace, still it is called by the name of the King. 'This is the palace which the King hath built.' And the fact really is, that the King hath built the palace. The law says, 'And I was with him an Architect. By me hath God created the world.' By this we are to understand, that before the world was created, the law already existed two thousand years prior to the world. Now when the Holy One was minded to create the world, he first consulted the law, nay, every word thereof; and each time made the work of the world corresponding to the Word; i. e. because all things and the works of all worlds are contained in the law, therefore the Holy One consulted the law and created the world. Therefore it was not the law, but the Holy One, by consulting it, that made the world; consequently, God was the Architect, and the law was with him. It

is further said of the law, 'And I was with Him an Architect.' It is not 'I was an Architect,' but 'I was *with Him* an Architect:' by the Holy One's consulting the law, it was with him an architect. But if thou askest, Who can be a master with Him? the answer is: By God's consulting the law, in the way stated above, all things were made without trouble or effort; as it is written, (Psalm xxxiii. 6,) 'By the word of Jehovah were the heavens made,' &c. &c.; i. e. in the way already mentioned, by his consulting the law. Now God consulted this Word, and created the heavens; for it is further said therein, 'And God said, Let there be light.' God consulted this Word, and light was created. In the same way, God examined into every word in the law, and the object corresponding to that Word was created. Therefore is it said, 'And I was with him a master.' Therefore, in the manner aforesaid, was the whole world created. Now after the world was created, no object could have any permanency until God came to the determination to create a man, who should diligently devote himself to the law. It was for his sake the world was upheld. Therefore, whosoever consults the law, and exercises himself therein, he upholdeth, so to speak, the whole world. The Holy One consulted the law, and created the world; man consults the law, and upholds the world; consequently, the law is that whereby the world was created and is upheld. Blessed, therefore, is the man who exerciseth himself in the law; yea, he thus upholdeth the world. When the Holy One was minded to create man, the image and essence of man as he

was to exist in this world, placed itself before him. Yea, all men, before they descend upon this world, pre-exist with all their essence and properties, just as they are to exist in this world, in a certain repository, wherein all the souls of the world are clothed in their corporeal frame. Now when they are about to descend on this world, the Holy One calls upon a certain superintendent to whom he has entrusted all the souls destined to descend on this world, and says to him, 'Go, bring me such and such a spirit.' Thereupon, that soul appears, clad with the form of this world, and the superintendent shews it to the Holy King. The Holy One speaks to it, and adjures it, when it shall descend upon this world, that it strive to know him, and to comprehend the mystery of the faith. For whoever has been in this world, without having endeavoured to know him, better were it for that soul, it had never been created. Therefore is it thus introduced to the Holy One, that it may know him in this world, and exercise itself in God, i. e. in the mystery of the faith. Wherefore it is said, (Deut. iv. 35,) 'To thee it is shewn, that thou mightest know.' Thou hast been shewn by that superintendent to the Holy King. 'That thou mightest know,' i. e. that thou in this world mightest discern and procure to thyself a view into the mystery of the faith, namely, into the mystery of the law; for it was on that account the Holy One brought man into this world. And what is he to know therein? That JENOVAN is ELOHM. This is the compendium of the whole mystery of faith; this is the summary of what is above and below; this is the substance of the whole law. The



summary of what is above and what is below, is this, and therefore by this mystery, the sum of the whole mystery of the faith, and, in so far evidently also the sum of the whole law, corresponding to the mystery of the oral (traditional) law, and to the mystery of the written law. In short, all combined together, are one in the sum of the mystery of faith, and that, because, the *full* name יְיָ ה' יוֹן ה' is the mystery of the faith.

“Behold the people dwelleth alone,’ (Num. xxxiii. 9,) that is, as unity, without any foreign intermixture. Every unity is perfect, so it is also with JEHOVAH ELOHENU, JEHOVAH, (Deut. vi. 4.) What follows is the mystery thereof, namely, ‘HE (God) is before the beginning of the rocks,’ and is a Unity of the HEAD, the STEM, and the WAY. JEHOVAH signifies the celestial Head, the supernal Ether; ELOHENU means the *Stem*, as it is written, (Isa. xi. 1,) ‘The Stem of Jesse.’ JEHOVAH, (the second time,) is the *Way* from beneath. In reference to this mystery, the Unity takes place in Him, as it is meet.

“Whoever repeats the word אֶחָד (in the prayer Schma,) must pass rapidly over the א, express the other letters as brief as possible, nor venture to pause an instant while uttering them. Whosoever doth thus, his life shall be prolonged.” And they said to him, “He hath also said, there are Two, and One combines itself with them: so then they are Three; but whereas they are Three, will they be One?” And he answered them, “Those two are the two names in the sentence, ‘Hear, Oh Israel,’ namely,—JEHOVAH, JEHOVAH; but

ELOHENU is the Third, which combines itself with them, and this is the Signet, namely, אֶחָד. Now if these combine with each other, they are One in perfect Unity.

“‘Hear, Oh Israel, JEHOVAH ELOHENU, JEHOVAH, is One,’ (Dt. vi. 4.) This is one exhibition of the Unity. ‘Praised be the name of the Majesty of his dominion;’ here is another exhibition of the Unity. In both ways his ‘name,’ is the mystery of the Unity. And this mystery is, ‘JEHOVAH is ELOHIM,’ (Deut. iv. 35,) which is said, because they (the names or Persons in God) are in One Unity. Thou mayest indeed object, that if we explain the passage thus, it contradicts the parallel clause, ‘Jehovah is One,’ (peculiarly,) and his ‘name One,’ (peculiarly,) (Zech. xiv. 9.) Now if it were, ‘Jehovah and his name is one,’ then we should admit you are in the right. But it is not so, but ‘Jehovah is one and his name is one.’ Accordingly, the former clause must rather be explained in a similar way, namely, ‘JEHOVAH is, (peculiarly).—ELOHIM is, (peculiarly).’—But thereupon, I replied, ‘Notwithstanding the apparent contradiction, both are still one and the same; for if those two names combine with each other, but One previously as peculiar Unity, and the other as peculiar Unity, then those two names constitute one thing, when mutually impressed in each other; the whole then becomes a perfect name in One Unity, and then it is said, ‘JEHOVAH is ELOHIM,’ for the whole consists of a reciprocal compression of the two into the Unity. But before they have united themselves, each is a Unity by itself. They have not yet reciprocally compressed

themselves to become a Unity. This is evidently the purport of the whole law; for by the law we understand both the written and the oral (traditional) law. The written law, is signified by JEHOVAH, the oral, by ELOHIM. Now whereas the law is the mystery of the Holy name, those names serve for the written and the oral law. The former is the universal, the latter the particular. The universal requires the particular, and the particular the universal; therefore both combined together, constitute a Unity. Accordingly the sum of the law is likewise the sum of the superior and the inferior, i. e. because this name, JEHOVAH, is the superior; the other, ELOHIM, the inferior. The former is the mystery of the celestial world; the latter of the terrestrial. Therefore it is written, 'To thee is it shewn,' (Deut. iv. 35,) 'That thou mightest know that Jehovah is Elohim.' This is the sum of all knowledge; this must men know in this world. Dost thou ask, Where are the precepts of the law thus collected into one? I answer, the latter is signified by the word זָכוֹר, (Exod. xx. 8,) and the former by the word שָׁמֹר, (Deut. v. 12.) All the precepts of the law are contained in this, namely, in the mystery of זָכוֹר, and in the mystery of שָׁמֹר. But it is all one.' \*"

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\* According to tradition, the Israelites heard both the words זָכוֹר and שָׁמֹר at the same time, from Mount Sinai; wherefore it is explained why these two words interchange in the decalogue. This tradition forms the basis of what is stated above.

(To be continued.)

# A WORD FOR THE JEWISH SABBATH.

To the Editors of the Jewish Expositor.

Gentlemen,

NOTHING can be more unsatisfactory to any mind than the quotation of "Anonymous," from some author whom he has not named, "on the change of the Sabbath-day." It is not, I think, very likely to convince the Jew, nor adapted to quiet "the scruples of Jewish converts."

It is surely no argument to say, because "all the Christians he knows of, are agreed that the mystical temple the Prophet saw in vision, is designed to shadow forth the New Testament Church,"—"therefore, it must of necessity be the Christian Sabbath that is here intended by the eighth day."

To assert that the eighth day is the Christian Sabbath, is to beg the question; unless it can also be proved that the seventh day of the consecration of the altar, in Ezekiel's prophecy, is the Jewish Sabbath. The contrary, may, however, be proved, in a precisely parallel case of the consecration of the altar of the tabernacle of Moses, which is a far better criterion of judgment. The ceremonial observances of the Jewish worship, had little or no reference to the Sabbatical institution, (which was an ordinance by itself, and given before the law,) and depended on lunar calculations, without reference to the days of the week. When the Passover was instituted in Egypt, the first of that moon, which was neither the Sabbath, nor the first day of the week, as afterwards constituted, was, nevertheless, to be to them the beginning of time. "This month shall

be unto you the beginning of months, it shall be the first month of the year to you," Exod. xii. 2. So also, "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up." Exod. xl. 17. And this was expressly appointed by God, (as in verse 2;) twelve lunar months having then expired, and there being no intercalation of the Vedar till the third year.

It is very clear from Exod. xxix. 35—37, that the same precise ceremony of sanctifying the altar and consecrating the priests, takes place in reference to the tabernacle of the wilderness, as in the temple of Ezekiel. "And thus shalt thou do unto Aaron and to his sons, according to all things which I have commanded thee, *seven days* shalt thou consecrate them; *seven days* shalt thou make an atonement for the altar, and sanctify it; it shall be an altar most holy. Whatsoever toucheth it shall be most holy." This is the command of God to Moses; and it is evident from Lev. viii. 36, that "Aaron and his sons did all the things which the Lord commanded by the hand of Moses;" and ix. 1—7, that "on the eighth day Aaron and his sons did offer sacrifices on the consecrated altar, both for themselves and the people, and for the reason assigned, verse 6, "*that the glory of the Lord might appear.*"

The Mosaical institutions were, no doubt, types of "better things to come," but they were real and substantial observances, as are no doubt those of Ezekiel, which must be substantial ceremonies also, and if not proved to have taken place on the return from the Babylonian captivity, remain to be fulfilled. Compare the language of Ezekiel

with that of Moses, "*Seven days* shalt thou purge the altar and purify it, and they (the priests of the house of Zadok) shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you." This must be deemed a real consecration, as much as that of Moses, and the *glory of the Lord* comes also into the house from the east, which avowedly never took place after the Babylonian captivity, the *Schechinah* being wanting; and at that return the altar was set up, and the sacrifices offered, many years before the second temple was built, Ezra iii. 3.

But if precisely similar circumstances are narrated of the consecration of the altar of the tabernacle, as of the altar of Ezekiel, the same opinion of the typical nature of the days must also be entertained, and it would be fair to infer, if neither the seventh nor eighth day of the consecration of the altar of Moses, be the Jewish Sabbath nor the Christian, so neither can it be predicated of those of Ezekiel. This may, I think, be fully proved.

The Jewish Sabbath was miraculously constituted on the fifty-second day after the coming up out of Egypt, on the twenty-second day of the second month. The tabernacle was set up on the first day of the first month of the second year, and sacrifices offered on the eighth day after the seven days' consecration of the altar. The Jewish year consisted of three hundred and fifty-four days eight hours, and deducting fifty-two days, the fifty-second being the Sabbath, sanctified ever afterwards by miracle during the wanderings in the

wilderness, the residue are forty-three weeks and one day and eight hours. The first day of the second year must therefore have been *the second* of the Jewish week, and *the eighth* on which the sacrifices were offered, must have been *the third of that week*. It is possible that similar results might be obtained from the dedication of the temple of Solomon, and also from the offerings first made after the Babylonish captivity; for I have no hesitation in saying, that the Bible Chronology is the most tangible and explicit of any in the world.

Is it fair, therefore, I may now ask, for the anonymous author to consider it proved from such a passage as Ezekiel xliii. 27, first, that "the Jewish Sabbath was to be afterwards changed from the seventh day to the day following? secondly, that the Christian Sabbath was to be the first day? and, thirdly, that the institution of this latter vacates the obligation of the former?" It appears to my mind a most unguarded assumption; and the conclusions still more weak, being founded on prophecy which he himself asserts must be connected with Millennial views. With one sweeping clause, fancied from this single text, the author imagines himself to have "unriddled this enigmatical temple of Ezekiel, by stripping the prophet's words of the Judaical figure. Now the words of Moses are properly Judaical, and no such meaning, as must be analogically suggested, is to be found in them; but were it even to be admitted there was the slightest clue for the author's supposition that the temple of Ezekiel is enigmatical, it would not destroy its substantiality more than that of the altar and tabernacle of Moses, which we know, if the Bible is to

be believed, actually took place, as recorded. But what then is to become of the declaration of the Lord of hosts, the God of armies, the Avenger of his own cause amongst his enemies, and which I firmly believe is to be on behalf of his people Israel, that "the twelve tribes shall possess the land, one as well as another, which the Lord God gave to their fathers;" that "Joseph shall have a double portion;" that the tribe of Levi and the priests of the seed of Zadok shall have "the most holy portion in the midst of the land," not scattered amongst the tribes as aforesaid; that the tribes shall inherit the land in breadth across the land, every portion arranged, not in lots as before; that a city shall be built of dimensions never yet established, and "the Lord be there *from that day forth*;" and a temple, the boundaries of which are more extensive than Jerusalem now is, or ever has been, and "*the glory of the Lord*, (the divine Schechinah, or the glorified Jesus,) enters that temple by way of the east." These are circumstances which no human eye has ever witnessed; nor possibly can human imagination stretch itself even in its loftiest flights of fancy, sufficiently to conceive of the glory of *that day*, in which these verities shall be realised.

So far from coalescing in the views of your *anonymous* Correspondent, who, in sending the quotation, must have supposed it to be intrinsically of much merit, I am firmly convinced that the obligation of the Sabbath is still binding on the Jew, whether converted or unconverted. It is a national distinction, for I do not believe that day to have been the primeval Sabbath, but given by miracle, and it was to be a sign



between the tribes of Israel and their HOLY ONE to all generations, and has been that sign which has separated them more decidedly from all the nations of the earth than even the Mosaical institutions which they cannot now observe, but which, nevertheless, fully convince them, or ought to do so, of sin against the law of their God, an argument which is utterly impossible they can get rid of. To my mind, it would require an equal miracle, and an equally positive command for them to observe any other day; whilst at the same time the precept is not more binding on the Gentiles, than the law of circumcision from which he is absolved. The change of the Sabbath, so far as Gentiles are concerned, can be safely rested only on the authority and example of the Lord of the Sabbath, and is to be inferred only from circumstances, but not from prophecy nor from types.

But let any man examine the appointment of sacrifices, as stated by Ezekiel, and compare them with those enjoined by Moses, he will find them in every particular so essentially different, that he can scarcely doubt they must relate to a *new, and some other dispensation*, such as never yet has taken place. The law of Moses was observed down to the destruction of Jerusalem, and not the law of Ezekiel, and since that time neither of those laws. But surely the Sabbaths of Ezekiel and of Zechariah, and of all the Prophets, are the Sabbaths of Moses, or the words of the living God would be perfectly incomprehensible by any Jewish mind, and would scarcely be understood by any Christian believer. Why should we mystify the *living Word* of the

ever blessed God, which is perpetually in the course of execution?

J. A. BROWN.



## BIBLIOTHECA SUSSEXIANA.

No. X.

### BIOGRAPHY.

#### No. 16.—*John Buxtorf*.

JOHN BUXTORF, an eminent Calvinistic divine, was born at Carnen, in Westphalia, in 1564. His great knowledge of Rabbinical learning, obtained for him the Professorship of the Hebrew and Chaldaic languages at Basil; which situation he retained until his death in 1629, a period of thirty-eight years. He died of the plague. His "*Lexicon Chaldaicum, Talmudicum et Rabbinicum*," printed at Basil, 1639, was the first, and perhaps the ablest of his works.\* It is necessary to a correct understanding of the learning of the Rabbins.† There are many other Grammatical and Lexicographical Works of this author, published by his son, of the same name, and not less renowned for Biblical and oriental learning. He (John Buxtorf the younger) was born at Basil in 1599, and died in 1664. He was author of a great many Critical Works, relating to Rabbinical learning, and he translated some of the Works of the Rabbins; the most important of which is pro-

\* Opus triginta annorum, cui nihil tale sol unquam aspexit, aut simile. —EDW. LEIGH.

† Quo Hebraicarum literarum intelligentiorem, magisque in *Rabbinicis et Talmudicis* exercitatum *Europa* habet neminem. Voss. in Orat. in obit. Th. Expenii.



bably the "Moreh Nevochim" of Moses Maimonides.

#### THE SAMARITAN PENTATEUCH.

THE first printed edition of the Samaritan Pentateuch, appeared in the Antwerp Polyglott, 1645. The five Books of Moses (Mr. Horne conceives) are probably found most perfect, in what is called the Samaritan Pentateuch, from being written in that character. Eusebius and Jerom refer to the Samaritan Pentateuch; but it does not appear to have been seen by any European, until Pietro Della Valle obtained not only a copy of the Samaritan Pentateuch itself, but also a translation of it into the Samaritan language. This was at the beginning of the seventeenth century. The translation was taken to Rome, the original to Harlæus de Sancy, Ambassador of France, at Constantinople, and afterwards to the Bishop of St. Malo, who presented it, 1620, to the Library of the Oratory of Paris. Father Morin, in the preface to his edition of the Greek and Latin Bible, printed at Paris in 1628, in 3 vols., folio, has given a short account of the Samaritan Pentateuch. He has also defended it in another work, (*Exercitationes in utrumque Samaritanorum Pentateuchum*), published at Paris in 1631; and under his inspection the Samaritan Pentateuch, and its translation into the Samaritan language, was printed in the sixth volume of Le Jay's Polyglott, in 1632. It was afterwards reprinted by Bishop Walton in the London Polyglott, and corrected by three MSS. which had been in the possession of Archbishop Usher.\*

\* One of these copies (says Dr. Kennicott) is exceedingly valuable,

The Samaritan Pentateuch has been a subject of much discussion. Mr. Butler remarks,\* that "Care must be taken to distinguish between the Pentateuch in the Hebrew language, but in the letters of the Samaritan alphabet; and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text, respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan. It is observable, that in her authentic translation of the Latin Vulgate, the Roman Catholic Church follows the computation expressed in the Hebrew text; and in her martyrology, follows that of the Seventy. See an excellent Dissertation by Father Tourne- mine, *De Annis Patriarcharum*, at the end of his edition of Menochius, 2d vol. fol. 1719."

From the same authority we learn,† that "In the Pentateuch, the version of the Seventy approaches nearer to the Samaritan than to the Hebrew text. The difference between it and the Hebrew has not yet been accounted for on satisfactory grounds. At first it was unfavourably received by the Jews; but the number of Hellenistic Jews increasing, and a Greek translation of the Sacred Writings being necessary for them, it came into use among them, and

being almost the only complete one in Europe, uniformly written with the same hand; and it is above four hundred years old. *Annual Account*, No. IV.

\* *Horæ Biblicæ*, p. 33.

† *Ibid*, p. 19.

was sometimes used in the synagogues in Judæa. The ancient Fathers generally referring to it in their controversies with the Jews, it grew out of favour with them; and some of the Talmudists have spoken of it in the strongest terms of reprobation. They declare, that the day in which it was made was as fatal to Israel, as that of the Golden Calf: that, in consequence of it, the earth was for three days covered with darkness; and an annual fast, on the 8th of December, was established."

The Samaritan Pentateuch is of great use and authority in establishing correct readings. In many instances it agrees remarkably with the Greek Septuagint, and it contains numerous and excellent various lections, which are in every respect preferable to the received Masoretic readings, and are further confirmed by the agreement of other ancient versions.\*



## LETTERS TO JEWISH CHILDREN.

## No. XII.

March 10.

My dear Boys,

THE last commandment which the Lord gave to Moses on the Mount, was for the observance of the Sabbath. He called it a sign between himself and Israel; and gave a law for putting to death all who should pollute it. Always remember this great duty; and dread the wrath of the God of Israel, if you profane that blessed day, for it is holy unto the Lord.

To make the ten commandments more solemn in the eyes of the people, and to shew how lasting they were to be, God was pleased to write them on two tables of

stone, and sent Moses down with them. You know the people had already heard them spoken by the voice of the Lord, and had promised to obey them; and now, before Moses had left the Mount, while the cloud was yet upon it, and the thunders and lightnings had hardly ceased to affright them, the people of Israel joined to break the two first commandments in a way that shews the desperate wickedness of man's heart indeed! They called on Aaron to *make them gods!*--make them gods?--had they not seen and heard enough of the presence of the living God to satisfy them? Had they not implored that His awful voice might no longer sound in their ears, lest they should die? They had seen the stupid Egyptians worshipping cattle, and reptiles, and rivers, but their gods could not save themselves, much less their worshippers. The cattle were killed by hailstones; the reptiles multiplied to be a plague, and were then destroyed till the land stank with their dead bodies; and the great river, Egypt's favorite god, was turned into blood, and poisoned its own fish. Pharaoh and his host were slain under the very temple of Baal, who could give them no help; and yet Israel must have gods like these!! They did even *worse*, at least, with more abominable foolishness; they gave their golden ear-rings to *make* a god! The Egyptians worshipped a live ox; but the Israelites were content to have a golden calf; it was made before their eyes; and when it was finished, what said the people of Israel? "These be thy gods, O Israel, which brought thee up out of the land of Egypt!" and they brought burnt-offerings, and peace-offerings, and made a feast unto the Lord. Yes, it was

\* Horne's Introduction, vol. ii., p. 15.

unto Jehovah they pretended to pay their worship; and they did not believe that their golden earrings had delivered them from Egypt, but they chose to make an image of the Most High God, in the likeness of a calf! Can you understand this madness? I cannot; and yet it is practised every day, nearly as grossly, by thousands who call themselves Christians. The Roman Catholics make figures of God and the Lord Jesus, and the Holy Ghost; and not only so, but of dead men and women—saints—and of the cross on which the Lord suffered. I have myself seen them bowing down and worshipping these miserable images; they tell us, they do not pray to the figures, but to those whom they represent; just so the Israelites did not pray to the calf, but called it honouring Jehovah, to set up such an idol in His name. If ever you meet with Roman Catholics, my dear boys, remember the golden calf; try to turn them from their idolatry, and pray to the Lord to open their eyes, before it be too late; and if they think still it is no sin, tell them what happened to the Israelites who made the calf, and called it their God. The Lord was exceedingly wroth with them: He told Moses what they had done, and spoke of destroying them, and of making of Moses a great nation; but Moses, with a becoming zeal for the glory of God, and tender compassion for the ungrateful people, prayed that His anger might be turned away; and spoke of the triumph it would be to the enemies of the Lord, if after all their deliverances the people were destroyed. So the Lord “wrought for His name’s sake,” and determined to spare them yet. Let us be encouraged to plead for

sinner; God loves the prayer of charity and faith.

Moses came down from the Mount, bearing the tables of stone on which the commandments were written; but when he came near the camp, and saw the idol, and the people dancing before it, he was so shocked and indignant, that he brake the two tables of the law. How could he hope that God would permit such wicked, ungrateful, impious rebels, to receive the gracious writing of his own finger? How could he think that after they had so horribly broken their promise of obedience, the Lord would still keep his promise of mercy and blessing? and truly, it is wonderful, and ought to cast us into the dust in humble adoration, that the Lord did bear with them still.

Moses took the calf, and broke it in pieces, stamped it to powder, cast it into the water, and made the Israelites drink the dust of their god: and then came the dreadful punishment. Of all the tribes, that of Levi alone remained faithful: and they were commanded to take their swords and slay their dearest friends who had committed idolatry. Three thousand were slain that day. In the morning they gathered manna that God *still* rained upon them from heaven, (Oh what a God of compassion is He!) and they drank of the water that flowed from the rock; and they insulted the Giver of all their blessings; at night they lay cold and stiff in their own blood in the wilderness.

The next day, Moses reproved the rest for their sin; but his tender heart was moved for them, and he went to the Lord, and said, “Oh this people have sinned a great sin, and have made them

gods of gold. Yet, now, if thou wilt forgive their sin . . . . and if not, blot me, I pray thee, out of thy book which thou hast written."

Our Lord Jesus was "a Prophet like unto Moses," and here we see the mind that was in Him most beautifully displayed in Moses. The same mind was in blessed Paul, when he would even endure a curse for the sake of his brethren, the unbelieving Jews. Neither Moses nor Paul would have given up the love of God, and the hope of glory; but Moses knew that the Lord had a book of mercies covenanted with Israel: and that He had spoken of making of Moses a great nation, instead of them; but his generous, affectionate mind, would desire no selfish advantage; that must be a loss to his people. If God would cast off Israel, Moses desired not to enjoy what they lost. Oh that you may feel as Moses and Paul, and value the blessings which you possess as means of approaching God to plead for poor unhappy Israel! Moses succeeded, and so will you. The merciful Lord repeated his command to lead them to the promised land; and confirmed his promise of the angel to go before them; but still he declared that he would visit the iniquity of the sinners upon them. It is a terrible thing to provoke the Lord!

As a proof of his displeasure, the tabernacle was removed out of the camp, and placed at a distance, to shew that the Lord would not remain in the midst of such rebels. Moses went up to the tabernacle, and the Lord put great honour upon him in the sight of all Israel, by causing his glory to rest upon it, and speaking to him there. Moses used this mercy for the advantage of his guilty people, and

still prayed for Israel, and was graciously answered; for the Lord not only granted his requests, but commanded him to prepare two new tables of stone that He might write upon them, as upon the two which Moses had broken, the law before given. All this while the Israelites were mourning, stripped of their ornaments, and waiting in dreadful fear the punishment that they knew themselves deserving of.

My dear boys, the tabernacle of Jehovah is now far removed from the dwellings of Israel; their glory is departed; their ornaments are laid aside; they are in darkness, in doubt, in wretchedness, and fear. They have no Angel of the Covenant guiding their steps; no cloudy pillar to direct them; no compassionate Moses to rule and to pray for them; but *you* are brought nigh to God, *you* frequent his house, and worship among his accepted people; you behold his glory in the face of Christ Jesus; you are encouraged to make your requests known unto him, and assured that if you ask according to his will, he heareth and will grant your prayer. Can you then neglect to pray for Israel? Can you doubt that he who was appeased by the humble supplication of Moses, will refuse to hear yours, when offered up by the very Angel of the Covenant, Jesus Christ, who by his own blood, 'has entered the holy place of heaven itself to plead for sinners? Zion says, "The Lord hath forsaken me, and my Lord hath forgotten me;" but he replies, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." We know it is God's good pleasure to do good unto Zion, but he will be in-



quired of to do it for them; and you will be doubly cast off if you neglect this great duty of praying for your people.

I saw dear Mr. Wolff at Reading, he was pleading the cause of Israel among many Christians; he spoke of England with affection, and of the refreshing time that he had passed here; but he also said that he loved his own nation better; and he would

go back to live and to die among his poor oppressed brethren in Jerusalem. Shall he die for them, and will you not pray for them? Yes, you must pray; and may the God of Israel hear your prayer, grant you your heart's desire, and give you to see the prosperity of Jerusalem!

Your affectionate friend,  
CHARLOTTE ELIZABETH.

## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

#### EXTRACTS OF MISSIONARY JOURNALS FROM WARSAW.

(Concluded from page 420.)

In giving the remainder of these journals, we present first the account of a Sabbath-day which one of the Missionaries passed in company with a party of inquiring Jews.

The Jews, as well those resident as travellers, who happened to be in the place, assembled to the number of thirty; many of them were well versed in the Scriptures. I asked them, whether they would permit me to hold a **דרשה**, (sermon) since they had no rabbi in the place, who could expound to them the Word? They consented; and having read with them according to Jewish custom the 12th and 13th Psalms, I took my text from Habakkuk ii. 4, and maintained that he alone is a truly pious man who shews his faith by his life. They were very attentive, and most of them assented by their gestures, and as the time of their evening prayer approached, they not only did not object to performing the same in the house of a **משומר**, but, moreover, requested me to become their reader, thus placing such confidence in a Meshumed, as a few years ago would never have been thought of; a proof that

they no longer consider us apostates, nor **גוים**, (heathen) but as brothers, who differ from them only in believing that the Messiah is already come. This is, according to my conviction, the proper impression which we ought to make upon them, and the only way in which we can become useful to them.

After prayers, some of the strangers, after promising to call whenever they should pass through Warsaw, took their leave; but others remained, and sat down with us to eat their third Sabbathical meal (**שלוש סעודות**) and we having all washed our hands, they honoured me with a seat at the head of the table, and with the breaking of bread and saying grace, an office which belongs to the rabbi. During the repast, I sung an hymn, which is usually sung among the **חסידים** Chasidim. The first two stanzas may be translated thus:—

“Oh, friend of my soul! draw thy servant to thy will; let him be as swift as an hind to worship thy Majesty; let thy love be sweet to him, more than the honeycomb and other delicacies.”

“Oh, thou beautiful ornament! splendour of the world, after whom my soul is love-sick; I beseech thee to heal it, by shewing it the pleasantness of thy glory; then will it be restored and cured, and it will be its everlasting joy.”

I then spoke of the mystery of the **משיח** (Messiah) and proved to them from the Scriptures that it is ne-



cessary the Messiah should redeem them first from the גלות הנשמה the spiritual captivity, before he redeems them from גלות הגוף bodily captivity, and for that reason it was requisite that he should appear twice, and in two different forms. They were during the whole time so quiet, that I never saw the like since I have laboured among the Jews; and having gone through the fundamental principles of that faith, to which they not only assented, but felt it in their hearts; I came at last to mention the person of ישוע הנצרי Jesus of Nazareth, and applied to him those things which they had already acknowledged as truth. I soon perceived some disquietude amongst them; and I said, "Being myself a Jew, I can understand your objection to the person of Jesus, permit me to state that objection for you," and having done so, I replied to it. Then, one of them, the son of a rabbi, who was the principal speaker among them, said, that although he was not able to reply to what I had advanced, yet his father could do so if he were present; he confessed that one of the rabbinical passages, which I had quoted, was very remarkable, and ought to be a subject of deep reflection. I then asked them, what they understood by the phrase used in their new moon prayer, דוד מלך ישראל חי

וקים i. e. "David, King of Israel, lives and continues." They acknowledged that it referred to the Messiah.

*I.* Where does he live?

*They.* In heaven.

*I.* If so, it proves that he must have previously lived as man upon earth, and it is most remarkable that the words שלום עליכם follow immediately.

After this conversation we read, according to Jews' practice, the 126th Psalm, and they requested me to return thanks after the repast, ברכת (המזון) and likewise to give the blessing on the cup of wine, with which the Sabbath is concluded. This they

would scarcely have ventured upon, had they not considered me a pious Jew. We then had the evening service together, and they took leave and said, "We should rejoice to see you to spend every Sabbath with us." It was, indeed, delightful to me to pass the Sabbath with my Jewish brethren in this manner, in communion of prayer to the God of Abraham, and in conversation concerning the Son of God, our Saviour Jesus Christ. Oh, that the Lord would graciously be pleased to put into our hearts true love toward his people! a love like that of St. Paul, who was a Jew to the Jews, that he might gain some.

The following conversation took place with the Jews in another town.

After we had for some time conversed in the public room, we passed into our private room, where the conversation turned upon repentance and forgiveness of sin through the Messiah. An old man said, "It is pleasing to see old times return, and preachers travelling about to turn the people from the things of this world, and bring them near to spiritual things."

Before supper we spoke of the glorious times a Jew may expect if he turn truly to the Lord in faith and repentance. The master of the house, whose conscience seemed to be awakened, requested we would desist from our remarks, as they made him low spirited, and he then went. After this a great number of Jews came to us. We spoke of the loss they had sustained, both in temporal and in spiritual things, in being driven from the land of Israel; one of them exclaimed, "Yes, our land is lost to us on account of our sins."

*I.* In the Bible we read that Zion is to be restored to us, if we follow the way pointed out there.

*They.* Now, let us hear what the way is?

*I.* Repentance, and forgiveness of sins.

We endeavoured to shew them that repentance does not consist in doing penance for past sins, as they would

maintain, but in a rejection of sin and turning to God; that, of course, sorrow for past sins is the first requisite, but it is not the thing itself, and forgiveness of sins can only be obtained through Messiah: they all said, "That is true; that is true." They asked me to give them books, which I postponed to the next day, and they went away.

The Jews of this place appear from what follows, well inclined to hear, and to receive the truth.

The following morning, as soon as they came out of the synagogue, they came in great numbers. We endeavoured to convince them of their sins, and of the impossibility of pleasing God in their sins; and we pointed out to them the Messiah, who, by his sacrifice, has atoned for past sins, and by his Spirit sanctifies our future life. They heard in silence, and we distributed books amongst them.

In the afternoon we were again visited by others. They looking upon us as Jewish preachers, requested us to deliver a sermon at the school-room. The rabbi, however, objected. When it was known that we were going away, many came to take leave, and we exhorted them to search the Scriptures diligently, to obtain a correct knowledge of the Messiah, through whom alone they could be saved. We pronounced over them the blessing of the priests, and then came others also to take leave, and to hear our exhortation. I spoke until I was interrupted by a Jew, who came in haste to ask a question upon some passages which he had read in St. Matthew. He objected to the humble situation of our Lord, which he said was contrary to reason. We told him we must look to the Word of God, and not to our reason, and referred him to those Scriptures in which a Saviour, in humiliation is promised. He asked for books to enable him to follow up his inquiries. Our stock being exhausted, we gave him our address at Warsaw. They attended us the first part of our way; every one of them seemed desirous to do us service, and we parted on affectionate terms.

At the next town which they visited, the Missionaries appear to have met with further encouragement.

This morning we had some conversation with a Jew, who came to the public room. Although he appeared indifferent, he brought other Jews to us. The room was full of soldiers, but we spoke to the Jews of the salvation which is in Christ Jesus. Their reply was that they wished not to be wiser than their teachers. But one amongst them seemed so much affected by the words of truth we spoke, that he would not leave us, notwithstanding the entreaties of his wife, until we went away. Others requested us to deliver a discourse to them after the manner of Jewish preachers, for such they considered us to be. With this request we complied, and then left the place, praying the Lord to bless our endeavours.

The Missionaries proceeded to another town, and here also they found them willing to hear and to learn the truth; but the rabbi, as usual, turned away from it.

We gave a Judæo-Polish Pentateuch to a Jew, and this soon brought a number of others to us who asked for books. We told them the proper use to make of books, and observed, that because they had forsaken the Word of God, and followed the precepts of men, they had departed from the true wisdom, namely, a knowledge of God, and of his Messiah. They took their books, and went away hastily.

Then came another crowd, who heard the word with great attention. Then came a Chasid: he ran to the table, turned over some pages, and then hurried away, using some reproachful expressions. We remarked to those who remained with us, that the weak always run away. A Talmudist then came, and wanted to prove that as we gave our books away they could be of no use, particularly considering who the donors were. We observed that it was our duty to endeavour to benefit the soul

of our fellow-men, for the commandment is, "Thou shalt love thy neighbour as thyself." And Solomon saith, "Buy truth, but do not sell it." Regarding ourselves as distributors of the books, we referred him to the words of the Talmud, "Do not consider the pitcher, but what it contains." As he had nothing more to say he left us: and we then told our hearers, that the views which the Talmud gives of the Messiah, are not to be trusted, since they contradict each other; for, in one place they say, the Messiah is in every age; in another that his soul is in heaven, and suffers for the sins of the people; and again, that Messiah, the son of Joseph, has been on earth and has died for their sins. After this we continued to set before them, what is said of Him in the Word of God, and how the Scriptures have been fulfilled in Jesus of Nazareth, and that through him alone they can obtain forgiveness of sin and strength to overcome Satan. They exclaimed repeatedly, "That is true! that is true!" and some of them accepted joyfully, parts of the New Testament.

Another Jew asked me why we sought to alter that which had stood for many centuries? I replied, that we were not seeking to establish a new thing, but on the contrary to lead the Jews back to former times, as they had departed from the Word of God and had adopted the commandments of men.

*He.* Our rabbies have taken every thing from the Torah.

*I.* So they have, but they have taken the mere words of Scripture, without attending to the context, or to the laws and rules of language.

*He.* That is true, (and the bystanders pushed one another,) but the Jews would not be better if they adhered to the simple letter of the law only.

*I.* They would undoubtedly be better, for they would then have a true knowledge of the Messiah, who alone is the right way that leadeth to God.

*He.* How so?

*I.* Because it has pleased God that we should be able to approach him

only through his Son; and because by faith in the Son as an atonement for sins, and as a true pattern of holiness, we obtain strength and power to amend our ways.

He then spoke with love and good feeling of the piety and goodness of our Lord, but would not admit that he was the Son of God, nor the true Messiah.

In the evening I went to the rabbi, to whom I intended to present a copy of each of our books. He was reading the Talmud with his son-in-law, and asked from whence I came, and whether I was a Jew? I replied that I was, and the son of a rabbi; he then held out his hand and inquired what I wanted? I said I came to present him with copies of the books which I had distributed amongst his congregation. The son-in-law immediately called out, "Rabbi, do not enter into any conversation with him." The rabbi apologised for this youthful zeal, and said, he was not in want of such books, for he was already in possession of them. At the same time he expressed his astonishment that we should give the Jews Tenach, which even the greatest men among themselves never did. I told him, that he doubtless would allow there was a special Providence of God in all things, and hence he must admit that such an undertaking as ours could not succeed without the assistance of God, who now has compassion on Israel.

*He.* He who does not believe on the Gemara is a heretic.

*I.* He who makes an addition to the Torah is an heretic, for it is written, "Thou shalt not add unto it;" now, that the Gemara is an addition I can prove.

*He.* I will not enter into dispute with you, nor read your books.

Not wishing to be importunate, I took my leave in peace.



## PRUSSIAN POLAND.

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### EXTRACTS OF LETTERS FROM THE COMMITTEE OF THE POSEN SOCIETY.

#### *Jewish Schools.*

WE have before us letters from the directors of these schools; and we present to our readers their statement concerning those which are in Prussian Poland.

The state of the school in Posen has been as follows:—

For the months of July and August it was frequented by upwards of ninety-three children, of whom about seventy to eighty have come pretty regularly. They were, with the exception of four, all girls as formerly. In the month of September the Jews celebrated their several feasts, of trumpets, of expiation, and of tabernacles, in consequence of which the children were all kept away; and many parents were so much terrified by the threats of the rabbi, that during the last quarter of the last, and the first of the present year, the number was at times reduced to six, and never exceeded twenty-five children. These were instructed in the subjects already stated, and by the same teachers; and their progress has been most satisfactory, as appeared at a public examination, which took place on the 5th of January. We mention particularly that they answered the questions which Mr. Wermelskirch put to them on Genesis iii. very readily, and that the Jews and Jewesses who were present heard the way of salvation stated.

In the course of the examination of the school in Margonin, we should mention, that in the beginning of this year the number of scholars increased to thirty and forty at first, and soon after to fifty and fifty-three. We have been obliged to engage a new teacher of the name of Blessin, and under his care the school prospers. When Mr. Hartmann was resident in Margonin, he directed and superintended the bu-

siness of the school, and this duty is now performed by a Committee consisting of the minister and some other respectable persons of the place.

The school in Schlichtingsheim, which had been proposed, is now actually opened under permission from Government. They commenced on the 9th of February, and on the first day twenty-three children attended, and in a few days eight were added to their number; fourteen of the children are boys, and seventeen girls. They have not come quite regularly as yet, but their conduct is good, and they are diligent. The schoolmaster, of the name of Schulz, was recommended to us by a pious friend, one of the tutors of the seminary at Franstadt. He went for more than a month to Posen, to prepare himself for his office, by attending the school, and seeing how things were done. His conduct amongst us was such, as to satisfy us that he would devote himself to his work; and the report from Schlichtingsheim has confirmed the expectation. We have not yet got a school-mistress, but we hope soon to do so. Your missionary Mr. Graf acceded to our request of accompanying the teacher and assisting him at the opening of the school. We think he is still on the spot, but trust if he should leave it, we shall get some other well-disposed persons to form a committee of superintendence.

The following further extracts afford a pleasing view of some of the results which have already attended the establishment of these schools.

The impressions which some of the children have received justify the hope, that we may in future see many of these little ones adorning the doctrine of God their Saviour in all things. One girl said, "The Messiah must have come, because we are told so in the Bible, which speaks truth." Others speak seriously of sin and of salvation by means of a vicarious sacrifice. One child observed, "My father will not be influenced by the arguments of



other Jews, for we do indeed want a Messiah." Many of them delight exceedingly in committing the most important passages of the Old Testament to memory, and appear anxious to understand the meaning; and they answer remarkably well when questions are put upon different texts. The effect of the school on the parents is also good. One mother requested us to be very strict with her daughter, that she might not lose her habits of obedience. Two women expressed much pleasure that the children were taught the law, and the teacher prayed with them. The Jews in general allow the improvement of the scholars, and many complain aloud that the rabbi forbids them sending their children to the school.

A remarkable sensation was made the other day, when the children got for the first time, passages of the Old Testament on paste-board, which we procured because the children dirty the books, if we allow them to take them home. Some parents forbid their children learning them; others said it was committing a sin to do so; others inquired of the Jewish teachers if they should allow their children to learn the passages, and they were told that they should by all means allow it, and even encourage them to do it; and others were quite delighted with the arrangement, observing that day after day, more was done to advance the school.

A sensation was also excited by the following occurrence:—A Jew took away his three children whom he had regularly sent to school for a year and a half, because he found, on inquiry, that they believed on the Messiah, and were prepared, as he said, for baptism. He then sent them to a Christian school, and went about the town to dissuade the people from sending their children to our school. Knowing the schoolmaster who had taken seven or eight of our best scholars during the year, Mr. Wermelskirch went to him, and spoke seriously with him on the subject of the children. The conversation had this effect, that he soon after refused to take the children any longer. The Jew provoked at

this, wrote to the Government, stating that we wanted to turn the Jewish children to Christianity, and requesting on this ground that the Christian schoolmaster might be ordered to instruct his children. This application was not only talked of as an interesting circumstance, but it gained his point.

A circumstance is mentioned in relation to the schools at M—, which illustrates very forcibly the character of the Jews at that place. The attendance of the children had gradually declined, till at length the number was reduced to six. The teacher, who is a very intelligent man, suggested, that if the want of attendance were made known to the Government, perhaps the matter might be placed on some better footing. This suggestion was adopted, with an intimation to the Government, that the school must of necessity be closed in a short time, if a greater number of children did not attend. The Government upon this, caused it to be intimated to the Jews, that in case the school was shut up, in consequence of their children not attending it, the Government would require them (the Jews) to establish a new school of their own, and at their own expense; for that the children could not be left without education. This hint succeeded; within a month eighty children were sent, and all has gone on well and regularly.

We close this part of our subject with the following extract:—

The heads of the Jewish synagogue in K., requested us on the ground of our last report, to establish a school among them. We considered this an interesting request, which deserved attention, and resolved immediately to meet it. But we had scarcely informed the synagogue of our intention, when we were told that several



rabbies had heard of it, and had interfered, so that they must therefore withdraw their request, and must leave it to ourselves and our own discretion, whether to open a school among them or not. We considered our prospect not affected by this information, but have been led to give up our plan for the present, in consequence of a private hint, which the Government of B. was pleased to give us. We expect to form one in another place instead of this, and Mr. Hartmann is now making his inquiries. On Monday, one of your missionaries, either Mr. Hartmann or Mr. Graf, is to accompany a pious schoolmaster, of the name of G., to W., in order to open a school there, for the poor children, who are without any instruction, to the amount of a hundred and twenty-five.



EXTRACT OF A LETTER FROM REV.  
J. G. WERMELSKIRCH.

THE Rev. J. G. Wermelskirch, in a late communication, mentions some interesting particulars relative to the Hebrew nation. He says, that according to a census, the Jewish population in Bavaria, in the year 1825—6, was reckoned at 57,574; and their number in Breslaw, at the commencement of the present year, at 4856; that last year, their number in the district of Cologne, was 4044, of whom 371 resided in the town; and in the district of Aix-la-Chapelle, their number was 1947.

In the Swedish Diet, he says, it has been usual for some years, to present a petition annually requiring the expulsion of the Jews from Sweden. The petition was presented again last year, according to custom, and was rejected.

The Russian Government, he adds, by a law, dated in December, 1828, has extended to Poland the operation of their law of the 15th

March, 1824, which prohibits the entering and settling of foreign Jews.

At Frankfort-on-the-Maine, he mentions that a very respectable Jewish family of the learned class, lately sent a request to Government that their children might be allowed instruction in the doctrines of Christianity, notwithstanding they themselves, the parents, remained in Judaism.

The following instance of the very summary justice exercised by the Porte in matters of religious dispute between those who are not Musselmans, is curious. Some time since, the Armenians, who after their success in expelling the Catholics, (through bribery as it is supposed,) thought that they themselves stood on high ground, converted eight or ten Jews to their faith. The chief rabbi of the Jews was much offended, and complained of it; the fact was inquired into; and the necessary proof given. The result was, that not only the converted Jews themselves, but about forty Armenians, who were considered to have been instrumental in the conversion, were immediately banished to —.

In the letter which relates the foregoing particulars, and which is dated at Posen, in July last, Mr. W. mentions the increased distribution of the Scriptures. He speaks, however, less favourably of results, and gives the following instances of disappointment.

A young man made acquaintance with the brethren Hartmann and Gerlach, when they stayed in Miloslaw, and got an impression of the truth, as it seemed, and turned his attention to a careful reading of the New Testament. Some time after, when Gerlach was in Zaniemyel, he went to him, he expressed his belief

in Christianity, and begged to be prepared for baptism. Gerlach sent him to me with a letter, saying, "that he had given evidence of conversion to the Lord Jesus Christ and Saviour;" and that there appeared in him "a visible work of the Holy Ghost." Fearing lest I should judge uncharitably, as my opinion of what I saw did not agree with the opinion of Gerlach, I took him in, though I felt by no means satisfied that Gerlach's judgment was correct. For a few days he was very ardent, but his ardour soon abated, and after I had got him some decent clothes, he left Posen without taking leave of me.

One morning four young men came to converse on the subject of Christianity, and to ask what length of time was required for their instruction previous to baptism. The intercourse, however, ended with their begging some travelling money. Several of this same character have come to request a tract, and then to beg for assistance in their temporal straits. One young man, sent by Hartmann, pressed me to take him as a candidate for baptism, but seeing clearly his aim, I did not receive him.

I took into my little institution for proselytes, a young boy, at the urgent request of his father, who himself confessed, in very strong terms, the Messiahship of our Lord Jesus, thinking him to be a fit subject; but a short stay proved that he did not wish for the truth, but to make progress in other branches of learning. I therefore sent him away, for he was very disobedient, and did injury to the rest.

From these painful cases, this comfort, however, may be deduced, that the minds of the young men were free from the hatred which some of the old Jews feel towards Christianity, and that however incorrect and low their conceptions may be of the divine dispensation to save a sinful world, they may in time see the value of it.

Their public worship is next spoken of, and with this extract, we conclude.

The Church has always been attended by some, though by no means by so many as formerly. This is to be expected, when it is considered that the service was established four years ago, and that the Jewish mind is unsettled, seeking constantly for something new.

The service becomes valuable, however, to the Christians who attend, and the means of leading on in the cause of truth those who are in earnest; and it may possibly excite the attention of some who come from curiosity, or other unworthy motives. The number of hearers is not quite so large as formerly, but they are more select. It is interesting to mention, that two servants made it a condition with their mistress, that they should be allowed to go to church on the Saturday. I have always been able to conduct the service, except once, when I was ill.

I shall now be absent for three weeks, to see the children in the schools pass their examination, leaving on the Monday and returning on the Friday, as my presence is required at the church when either Graf or Hartmann is to preach, they not being yet ordained. These excursions will, I trust, prove beneficial to my health, and enable me to go on again without interruption in my labours. Though at present the work seems unfruitful, the Lord can give a blessing when he will.

#### PRUSSIA.

#### EXTRACTS OF LETTERS FROM REV. J. G. BERGFELDT.

In a letter dated Königsberg, May 21, Mr. Bergfeldt gives an interesting account of the baptism of two Jewesses in that city, as follows:—

Yesterday I was sponsor at the baptism of two Jewesses, who have led exemplary Christian lives for a considerable time, and given the most satisfactory proof of their sincere faith in the Redeemer. They also are the

fruit of your Missionary labours. Mr. Höff was the first instrument in the Lord's hands to awaken their consciences, and draw their attention from the things of this world to those of eternity. The Holy Spirit continued the good work in their hearts when Höff was gone, by means of other Christian friends, so that by and by they applied to a pious minister here for regular instruction. But the Lord ordered it differently; the minister became seriously ill, and continued so for nearly two years. In the mean time they did not cease to attend Christian sermons and communion with pious people. When I was here in 1827, and again in 1828, I had very frequent and most interesting conversations with them. They often expressed a desire that I might be stationed here, and when they understood that the Committee had actually appointed me for this place, they were truly glad. I now fully expected that I should have to prepare them for the sacred rite of baptism, and one of them at least expressed her sincere desire to be instructed by me. But my absence was protracted too long, so that they applied a year ago to a very pious minister in this place to be instructed by him. This he has done with much faithfulness for a whole year, and yesterday he baptized them in the faith of Christ. The ceremony was very impressive. Several Jews and proselytes were present, and among them, the converted Jewess, Miss —, who was thereby strikingly reminded of what she herself lately underwent. I humbly trust that the Lord has found these sheep of the house of Israel, and brought them to his fold, and that he who has begun the good work so gloriously in them, will accomplish it to the day of Christ.

On the occasion of his infant daughter's baptism, Mr. Bergfeldt preached to a very large congregation in the Cathedral Church; many Jews were present, and one in particular expressed his interest in the sermon, saying, "It is impos-

sible not to believe you; there can be no questioning what you say." It appears too that Mr. Bergfeldt's friendly conversations with Jews have been occasionally blessed, for he writes,—

*May 16.*—I received a very encouraging letter from the young Jewish teacher, with whom I had some very interesting conversations, noticed in my last letter. He testifies that they made a deep impression upon him, and laments that our personal acquaintance was so short. He writes, "Very effectual were those few happy hours which I enjoyed in conversation with you. Alas! that they were so few. I came always empty, and I always received something which led me to consideration, and also comforted my heart. The leisure that I have, I apply now especially to reading the sacred Scriptures. I often feel at such times, particularly when I meet with something which I cannot fully understand, as if I was standing under trees of the most delicious fruit, constrained to abstain from the enjoyment of them, because I have no means to climb up to the trees. Hitherto I have not met here any friend of a true Christian mind. O Heavenly Father, grant my request, that I may be enabled to pray confidently, **לב שהור ברא לי אלהים ורוח** נכון חדש בקרבי; 'Create in me, O Lord, a new heart,'" &c.

Mr. Bergfeldt has forwarded a biographical sketch of the life of Miss —, the converted Jewess, alluded to in the letter of May 21, and who was baptized on the 29th of March last. It is written by herself, and accompanied by the confession of faith which she made on the occasion of her baptism. She appears to have received a good education, and been brought early under serious impressions of religion. The death of her only parent, while it deprived her of many

earthly comforts, was mercifully over-ruled to her eternal good. The subsequent conversion of her brother, was also the means of calling her attention more closely to divine things, and she ultimately became a believer in the Gospel of Christ, a member of his Church by baptism, and is a consistent and exemplary follower of his precepts. Her confession of faith is given at considerable length; we are unwilling to abridge it, and our limits will not allow its insertion at full. It is creditable to her talents and piety, and exhibits a plain Scriptural statement of Christian faith.

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GERMANY.  
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EXTRACTS FROM THE JOURNAL OF  
MR. J. P. GOLDBERG. -

(Continued from page 431.)

THE degraded condition of the Jews in many parts of the Continent is exemplified in the following account:—

M—, Nov. 14, 1828.—In the afternoon I went into the Jews' town, which is situated north-west of the old city, and which can be approached only by passing and crossing narrow lanes. Their streets are narrow and many of the houses much dilapidated. My Jewish guide informed me that there are to be found 6,000 Jewish inhabitants in 279 houses, and many of them are very small houses; there are sometimes ten families in one house; the narrowness of the streets, and their uncommon noise in offering their goods for sale, annoy a stranger much. The places worth notice here, are their council-house, which is a most extensive building, and was formerly used as a place where their council decided causes.—Their old burying-ground, which is very extensive, and which contains many thousand marble tomb-

stones, &c.—The old synagogue; (an antiquity well worth seeing,) which is the best built place of the nine public synagogues which are to be found here.—The Jews' hospital and the Orphan institution. My guide, M— C—, was a sensible Jew, with whom I was able to speak sometimes of the salvation of the soul; particularly I reminded him in the burying-ground of the great terror the Jews have of the angel of death, the torment of hell, the terrible day of judgment, and many other things of a like nature. He asked me whether I did not fear death? I replied, "The worshipper of Messiah, who has sealed transgressions, atoned for sins, and brought in everlasting righteousness, not only does not fear death, but even rejoices when the time comes that he can go to his Lord; and calls out with David, 'Into thy hand do I commit my spirit; thou hast redeemed me, O God of truth!'"

He. True, when our Messiah comes we shall die no longer; for, as our prophets plainly declared, "Death will be swallowed up for ever."

I. If you read that glorious promise in connection with the rest of the prophecy, you will find that it will only take place when the Lord shall have wiped away the tears from all faces, and taken away the reproach of his people from all countries. But the prophecies relating to the coming of the Redeemer, the Messiah, who is to be the Righteous Branch of David, the Jehovah our righteousness, who was to be born a child on earth, and be a Priest for evermore, to sacrifice his life for our sins, they have long since been fulfilled.—This conversation I continued with him after we had returned to my lodging, in which I showed him that the Messiah came at the time of the second temple as the predicted Shiloh, the Angel of the New Covenant; and that our glorified Jesus was that Shiloh, &c. When I offered him some tracts, which he thankfully received, he could no longer suppress his curiosity to know who I was. He said, "As no Christian has ever before spoken thus to my heart, may I ask who you are?"



*I.* If it be so, that the words spoken have truly become a blessing to you, then the honour belongs to God alone. I am an unprofitable servant: God alone moves the human heart to desire truth and happiness. Search the Scriptures diligently, and pray to God earnestly to open your eyes, that you may see whether the things which I have told you are really so.

*He.* That I will do; yet I should like to know who you are?

*I.* As you are so desirous of knowing who I am, I will tell you that I am a Christian teacher of Dresden, who formerly believed as little in Christ as you do; nay, I even rejected him; but having searched the Scriptures, the truth, love, grace, and glory of God, illumined mine eyes more and more, until I saw most clearly that Jesus the Messiah did most surely come at the time appointed for him, and having been convinced of the danger in which all men are who keep afar from that Messiah through sin and unbelief, and knowing likewise the errors and prejudices of the Jews, and the misconception which they have of that Messiah, I can feel for you, and would willingly do what lies in my power to convince you of the darkness and danger in which you are, and exhort you to seek Him of whom Moses and the Prophets did speak. After having put a few more questions he left me at a late hour in the evening. I thank thee, dear Saviour, that I had an opportunity, this day, to show to one of thine opposers, that in thy name alone is salvation and felicity to be found: confirm thou thyself that same testimony, and continue thy gracious work in that soul by thy Holy Spirit; bless likewise my future stay in this land, to the glory of thy name, Amen.

Further proceedings during his stay in M——.

*Nov. 15.*—From the number of Jews that visited me yesterday, I concluded that my guide must have reported the conversation I had with him; but from their violent opposition to the truth, it appears that they came

more from curiosity than to hear of salvation. At the same time I have proclaimed that Jesus of Nazareth it was, of whom Moses and the prophets spoke—that he is the desire of all nations, the Son of David, the King of Glory, to whom they must return if they wish to be again graciously received of God. To-day, being the Sabbath, I went in the Jews' quarters to look out for opportunities to preach to them; but all was in vain, for, when I met with some upright man who was inclined to hear, there soon came others, who, by their cursing and raging, shewed their embittered spirit and enmity to Christ, and put an end to our conversation, which was the case during the whole day. May the Lord soon accomplish his promise! "At that time shall the deaf hear, &c."—Isaiah xxix. 18—24. "O, Lord, hasten, for thy mercy sake!" Amen.

*Nov. 19.*—I endeavoured to convince the Jews of this town of their error regarding the Messiah, &c. In doing so, they were not deficient in many and various objections, but their greatest objection is partly the laughable and foolish observances of the professors of Christianity in these parts, and partly the blasphemous doctrines of the same; amongst others, the most striking are, the worship of images, of saints, absolution, and the processions; and as the Jews abhor any thing like idolatry, they, on seeing those practices of the Christian worshippers, conclude that the same is the common practice of all Christians. However, my endeavours did not remain altogether fruitless, and I found, in spite of all obstacles, some opportunities to speak with them at large; but fearing, lest I should become tedious were I to note down all particulars, and the more so, as the same conversation has been frequently repeated, I forbear so to do; yet I feel it right to state one more conversation which I had with a Jew. After we had conversed for some time on the subject of the Messiah, and the prophecies referring to Him, the Jew said, "I perceive you do not belong to the Established Church of this country, and I



may therefore, I presume, speak without fear.

*I.* I hope you will speak with me freely and openly, as one brother with another.

*He.* Supposing a Jew to become convinced that Jesus was the true Messiah and to wish to be baptized, his difficulty will then be, there being three principal churches, of which church he shall become a member, as each of those churches declare that theirs is the true church according to the New Testament?

*I.* If a Jew has become convinced that Jesus is the Messiah, and would from conviction alone become a member of the Christian church, he must necessarily have spent a long time in prayer and searching the Old and New Testament; having done so, he will pray further that God may enlighten his eyes, and he will soon discover what church he is to join. It is true, the true worshippers and followers of Christ are scattered throughout all Christian churches; but there is one true church, i. e. where the Word of God is taught pure, without any human addition; a church which acknowledges Christ alone as the Redeemer, Mediator, and Advocate, and honours and worships Him only; that church which acknowledges Christ as its Head, High Priest, King, and Judge, and follows none other whether in heaven or on earth.

*He.* You defend your church exactly upon the same grounds as a minister of the Romish church, with whom I often converse upon religious topics, defends his, and denominates yours as heretical.

*I.* Can you tell me a passage upon which that minister founds his assertion?

*He.* He says that Jesus fasted forty days, and his Apostles likewise speak of fasting; now, the true church observes fast-days, but the backsliding one rejects them.

*I.* Jesus did indeed fast forty days, but as we mortals cannot fast so many days, unless it be done miraculously, as in the case of Moses, we are not commanded so to do. The Apostle Paul spoke of fast-days, because the

primitive Christians fasted in order to humble themselves before God, and to prepare their hearts with thanksgiving for the great day of atonement, the day on which God gave up his only-begotten Son to death, that men might thereby obtain life; and so far are the fast-days still sacred to every true believer.

*He.* But fasting must be pleasing in the sight of God, since it was ordained in the Old Testament.

*I.* It was not fasting that atoned for sins under the law, but sacrifices, as a type of the great sacrifice which was to be offered, i. e. the Messiah; and neither is fasting plainly commanded in the Old Testament, for we read in Leviticus xvi. 31, **ועניתם את**

**נפשתיכם**, "Ye shall humble your souls." But such fasting as is observed in the other church is neither agreeable to the Old nor the New Testament; moreover, we read in 1 Timothy iv. 5, that such a mode of fasting is the device of Satan.

*He.* Has not Jesus himself said, the time will come when the bridegroom shall be taken from you, then shall you fast?

*I.* For that very reason the true church, which is the bride of Christ, cannot fast, so long as the bridegroom is with her: and we read that he has promised to abide with her unto the end of the world, Matthew xxviii. 20. Again, the fasting ordained by that church is done by way of penance, through which is to be obtained forgiveness of sins; hence are the merits of Christ set aside, and their own righteousness set up, and works, which are before God as an unclean garment.

He then turned the conversation upon Sabthi Zebi, whose followers in this town I was told are very numerous, and my present opponent belongs, I think, to the same sect. From what I could learn from my informant, that sect is not so far from Christ as the other Jews; their general character is likewise good and amiable. Were it not that I have already taken my place in the mail that sets off to-morrow morning, I would have tarried

a few days longer, in order to get acquainted with those men; but as it is, I must defer it until the Lord conducts me again to this place.

*S—, Nov. 21.*—Yesterday morning I left M—, and came to C—, where I remained during that night, and had some conversation with Jews. To-day I passed through B—, and T—, where many Jews reside.

*Dresden, Nov. 23.*—After having visited many Jews during last evening, at S—, I left that place, and arrived, by the help of the Lord, at my home, and found all well. My first employ was to thank God in my family circle, for his loving kindness and protection which he has bestowed upon me on my journey, and upon my family at home, and to pray that he would guide us through our pilgrimage, that we may always rejoice in his divine assistance and grace, until that day comes when we shall no longer be strangers and sojourners, but fellow-citizens with the saints and of the household of God, and shall see him face to face.

Mr. Goldberg, in a subsequent letter, under date of Dresden, Feb. 17, 1829, after detailing some of his own trials, and expressing his feelings with respect to them, gives a pleasing account of the brother of Joseph Wolff and his family, and of the encouraging prospects now opening before the Society in some parts of Germany.



EXTRACT OF A LETTER FROM MR.  
J. C. MORITZ.

In a letter from Mr. Moritz, dated Frankfort, May 25, he gives an account of the conclusion of his labours, at his late residence at Neuwied.

I shall now give you a short extract of my transactions at Neuwied, since my last letter to you, with which I shall close my communications from that place. First, I have to present to you an account of a young Jewish girl,

daughter to —, at Neuwied, who, like Nicodemus, came to me several times; and the following are the conversations I have had with her on these occasions. She was conducted to me by a young Catholic woman, in whose heart the Spirit of God, has, I hope, begun a work of grace, by means of my preaching in the Mennonite church. This young Jewess asked me for some of my German tracts, and for one of the Hamburg Tract Society's, called, "The End of Time." As she wished to hear from me the words of eternal life, I took the Bible and read to her the first promise of a Saviour, under the figure of the seed of the woman. I then went on to shew her the calling of Abraham, and the promise of God to him, that the promised seed of the woman, the Messiah, was to come forth from his posterity, and that in him all the families of the earth should be blessed. I then read to her the prophecy of Jacob concerning Shiloh, pointing out to her from this and other prophecies, the time when Messiah was to appear, and the end for which he was to come in the flesh, namely, to make an end of sin, by the sacrifice of himself. I then read to her those prophecies which foretel the obstinacy and blindness of the Jews in rejecting the Messiah at his first advent, and the awful judgments of God that would come upon them in consequence of it, and how the Gentiles would receive him, and walk in his light, and come to the enjoyment of his salvation. I then proved to her that all these prophecies had been fulfilled in Christ Jesus, and that he, therefore, is the true Messiah, the only Saviour and Redeemer, and the only name given unto men under heaven, whereby we can be saved. I then shewed her how we could come to a true knowledge of Jesus Christ as our Saviour and Redeemer, namely, by prayer to God, to take away the stony heart out of our flesh, and to give us a heart of flesh, and to pour out upon us his Holy Spirit, as a spirit of grace and supplication, and to enable us thereby to look upon Christ, whom we also have pierced by our sins, that we may be healed by his stripes, and be

washed in the fountain of his blood, from all our filthiness and uncleanness, and receive again by faith in his name and blood, the image of God, which we have lost, by the fall; and then I proved to her, that without such a change of heart, and repentance and faith in Christ, it was impossible for any sinner to see God, and to have part in his kingdom in heaven. I besought her to come to Christ, that she might have life, and receive the remission of her sins, and an inheritance among all them that are sanctified. She seemed evidently affected by this address, and promised to take it to heart, and to call soon again. About eight days afterwards she came again in the evening, in company with the above Catholic woman. On finding that she had read the tracts, and had also reflected on the conversation we had together, I followed the dictates of my heart, and spoke seriously to her about death and judgment to come; shewing her the uncertainty of life, and the certainty of death, and that judgment and eternal condemnation are awaiting us, if we should die impenitent and unpardoned sinners. I shewed her from the fallen state of our nature, that it is impossible for us to satisfy Divine justice and holiness by our obedience to the deeds of the law, and that we were therefore all by nature children of wrath, and under the curse of the law, which we have transgressed in word and in deed, and that we, with this wrath and curse upon us, could not come to God. I then shewed her the all-sufficiency of the atoning sacrifice of Christ; how he thereby had fully satisfied Divine justice, and taken away the curse of the law; and that we by believing in him as our Saviour and Redeemer, may be justified before God, and delivered from his wrath and from condemnation; for that God imputes to believers in Christ that righteousness which Christ has prepared for sinners by the shedding of his blood and obedience unto death, by which he might be a just God, and the justifier of those that believe in Jesus. I shewed how such a believer is blessed indeed; for he feels that his sins are forgiven him,

and that his transgressions are blotted out, and he enjoys peace with God through our Lord Jesus Christ, and he rejoices in his heart in hope of the glory of God, knowing that there is no condemnation to him that is in Christ Jesus. I described also to her the folly of our Jewish brethren, who in spite of the awful denunciations of the word of God against sinners, and their own unhappy and sad experience of their miserable state and rejection of God, are still going about to establish their own righteousness, and will not submit themselves unto the righteousness of God. I then intreated her no longer to follow in the footsteps of a people, concerning which God complains, "All the day long I have stretched forth my hands unto a disobedient and gainsaying people;" but rather to hearken diligently to him; to incline her ear, and come to him, that her soul might live, and he would make with her an everlasting covenant. She said it was her sincere wish to come to the knowledge of the truth. From her I heard, that her brother, a young Jew, is also beginning to think upon the salvation of his soul.

Some time afterwards this girl called again, in company with the Catholic woman, telling me she had taken my words to heart, and was now convinced of the truth of Christianity, and therefore she would ask me, "What she must do to be saved?" Having reason to think that this question came from a sincere heart, it gave me exceeding great joy, and I blessed the Lord who is yet able and willing to save souls from ruin! In answer to her question, I told her in the words of the Apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved!" And, in order to make it more plain to her, I briefly explained to her the nature of saving faith in Christ, and how we must come to him, in order to obtain a saving knowledge of his name and redemption through his blood, namely, the forgiveness of all our sins, according to the riches of his grace. She then asked me if it was enough for her to believe this in her heart, and to remain in the house of her parents without making a public confession?

For she feared her parents would cast her off, and she, as a young girl, should not know where to turn to. I told her, I would advise her not to be in too great haste in making a public confession, but to seek the Lord by prayer in secret, and intreat Him to give her such a knowledge of her own heart, and of her lost state by nature, as is requisite for every soul that would come to Christ, the Saviour of sinners. I assured her, that this had been my happy experience these last twenty-one years, and therefore I heartily wished that she might come with me to a full share and enjoyment of this unspeakable blessing! She was so affected by these words, that she was hardly able to speak; she then offered up a few words in prayer to the Father of mercy, to draw her soul to Christ, that she might be saved in him with an everlasting salvation! With childlike simplicity she said, "These are great words!" and then she went away. I have seen her once more in the house of a Christian friend, where I went to take leave; she told me with tears, that she is thanking the Lord for having sent me to Neuwied, and that she is now decided to "forsake all and to follow Christ." May the Lord perfect and establish her in the faith!

The rich Jew, Abraham Schweig, met me in the street, and expressed his sorrow that I was so soon to remove from Neuwied. He said, he wished very much that I might open a school for the poor Jewish children, and that he had therefore spoken several times to the two Jewish elders to give their consent to it; and he thinks if I should stay here, they would in a short time give up their prejudices, and allow the poor children to be sent to me. I thanked him for his kind interference, but told him, I could not desire the Society to alter their resolution, except I could for certainty tell them, that I should have a great many Jewish children, if I should open a school. I have no doubt that the various conversations I have had with this man about the truth of Christianity, have not lost their effect upon him, and that he is pondering them in his heart.

I was visited by a Jewish schoolmaster from Bavaria, by name of R—, a very interesting young man, with whom I had a long conversation about salvation by Christ Jesus. As he was well informed, and had a good knowledge of the letter of the Scriptures, both of the Old and of the New Testament, and already believed the historical part of the Christian religion; I had only to declare to him the doctrines of free grace and of justification by faith in the atoning sacrifice and meritorious death of Jesus Christ, the only Saviour and Redeemer, and to prove to him, from the Bible and from experience, how such living faith in Christ alone is able to reinstate us in the favour of God, and to restore to us the lost image of God, consisting in righteousness and true holiness, without which it was impossible for any sinner, as we all are by nature, to please God, or to be saved. I shewed him also the need of true repentance, and of a new birth, as without it we could not come to a saving knowledge of Christ; but I said if we thus seek and find Christ as Jehovah our righteousness, then we find peace with God here, and have the spirit of adoption given us, by which we cry, Abba, Father, and are fully convinced that we, as his children, shall also be heirs of glory in the world to come. He listened with the greatest attention to the word of life, and said, it was the sincere wish of his heart to become a true disciple of the Lord Jesus Christ, and that he would go to Elberfeld to see if he could there find a master to teach him a trade; that then he would beg the Society there to afford him Christian instruction, and to receive him by holy baptism into the fellowship of the Church of Christ. I prayed that the Lord might pour out upon him the spirit of grace and supplication, that the light of life might also shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ. He took a very affectionate farewell of me, and I trust he will be found of the fold of Christ.

On the Jewish Easter holidays an



elderly Jew visited me, and questioned me about the Pashcal Lamb and its signification. I described to him the most important circumstances connected with the old Paschal Lamb: 1. Of the place where it was to be kept; 2. The time when it was to be kept; 3. The special signification of it. When I had described these points to him at large, I added the following remarks: As the appointed annual passah and feast of the unleavened bread, was to serve as a memorial of Israel's preservation and exodus out of Egypt, by which the Lord in a special manner made the whole people obligatory to himself, so even the firstborn of Israel being spared, they were particularly obliged to regard themselves as the property of God, and to devote themselves to his service. God himself demanded this of them, Exodus xiii. 1, and so on. This great benefit, whereby God purchased to himself the people of Israel as his peculiar property, has also afterwards often been represented to the children of Israel, for their comfort and encouragement, by their Prophets, and has often been to the Psalmist the theme of praise. It was ever the custom to make use of it as a form of oath among the people. "As sure as the Lord liveth, that has brought the children of Israel out of Egypt!" And Jeremiah makes use of it as typical of the far more glorious and lasting delivery from the bondage of sin and spiritual darkness by the death of Christ, the true Messiah, saying, that in his days, viz. then, when the people of Israel shall return, and acknowledge him as their Messiah and King, the glory of their latter redemption will be so much brighter and greater than that out of Egypt, that this redemption shall thereby entirely sink into oblivion, and they shall no more swear thereby. This gave occasion to prove to him from the law and the prophets, that Christ was the promised Messiah and Saviour of Israel; and then I shewed him, that as every individual Israelite had to take a share in the Paschal Lamb, under the penalty of being cut off from his people, even so every soul that would be saved ever-

lastingly, must seek to have a share in that redemption, which Christ, the true Paschal Lamb, has purchased for us by his own blood; otherwise such a soul will be cut off for ever. The Jew said, "These are very important things, and ought to be taken to heart by the whole people of Israel, I, for my part, shall give them due consideration." He then left me in a very friendly manner.

The Jews seem to take an interest in the missionaries, and to appreciate their labours.

Two of the parents of the poor Jewish children, concerning whom I have often written before, came to me, begging me not to leave Neuwied, as they wished very much to put their children to school to me, for they have now the hope of soon getting the permission of the פֶּרֶנֶץ to send them, and they see it would be a great benefit to them and their children, (who are now growing up in entire ignorance of God, and even unfitted to gain their daily bread,) if I would undertake to bring them up according to the plan I have laid before them; but, however great pain it caused me, yet I was obliged to tell them, I could now no longer remain here, and could therefore do nothing for their children.

*Sunday, April 26.*—I preached a farewell sermon in the Mennonite church. The church was crowded. Both myself, and almost the whole congregation, were so affected, that I was often interrupted by tears; and I trust that the impression which it seemed to make, upon so many hearts, will become a source of blessing to them, and that the word of life, which they have heard of me, probably for the last time, will prove to be the word of eternal life to their souls.

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EXTRACT OF A LETTER FROM MR.  
J. D. MARC.

WE have received some communications from Mr. Marc, who has for some time past been stationed at Offenbach, from which we shall

make a few extracts. His bodily health is such as to preclude him from very active exertions amongst his brethren, but he is constantly employed in declaring the Gospel to Jewish individuals who resort to him, and in instructing candidates for baptism.

In a letter, dated Offenbach, April 1, 1829, he says,—

The week before last, some Jewish bankers residing at Frankfort were baptized; Rev. Mr. Blum, who was godfather, was not permitted to tell their names. The richest Jew from here, now an attorney at Darmstadt, who, for his father's sake, deferred to do the same, will now soon follow the example: his father and mother having died a few weeks ago. Thus almost every where in Germany opulent Jews go away from the synagogue to the churches. Many of them seem to dislike the idea of the great mass of the people doing the same, perhaps, suspecting, as it was in Spain, that a difference may be made between old Christians and new Christians, and then they would have gained very little by their going away.

A Jewish physician, Dr. —, in Frankfort, has had his newly-born child baptized; the first instance of that kind in this place, and the Jews expect that his example will be followed by many others.

Under date of May 22, Mr. Marc mentions a pleasing fact respecting a Jew who, some years since, was by his means converted to the faith of the Gospel.

One of my first converts, T. J. Fay, who has been for three years a preacher of the Gospel in Serneus, in Switzerland, some years ago asked for the daughter of a respectable citizen in Frankfort, in marriage. The father declared that he and his daughter had nothing to object, but he would give her nothing; and F. having no fortune, and his income being inconsiderable, he would give him no hopes. F. however promised that he would take her without

any portion, when his temporal circumstances should mend, and she promised to wait. A few months ago F. wrote that having got a better situation, he was able and ready to keep his promise. Almost at the same time the parents of the girl got an inheritance of about 80,000 florins, and accordingly the marriage ceremony is to be performed in a few weeks by Dr. Spiess, who baptized Mr. Fay.



#### EXTRACTS OF LETTERS FROM MR. J. STOCKFELD.

LETTERS have been received from Mr. J. Stockfeld, dated Crefeld, August 26, and Cologne, Sept. 3, ult., from which we present the following extracts:—

I went from M., to F., where the Jewish schoolmaster, a well educated young man, is convinced that Jesus is the true Messiah. I became acquainted with him at a former visit toward the end of February, and it now seemed to me that the Spirit of God has carried him on since that time. A real Christian at that town, who converses from time to time with this Jew, told me that the Spirit of God has certainly begun a good work in this young man. I offered this Jewish schoolmaster a few copies of the German Old Testament for the use of his school, and also a few Jewish German Prophets and Psalms, and parts of the Hebrew Bible. He was much pleased, and promised to use the books very diligently in his school.

In other villages and towns which Mr. Stockfeld visited, he omitted no opportunity of addressing the Jews, who generally received his instructions with civility and attention.

A real Christian at H., who actively unites with me in circulating the Word of God among the Jews in that country, since my first visit to a Jewish family in Borken, has given them a copy of the New Testament, and I was

requested by the master of the house to give them a copy of the German Old Testament. He was very glad when I told him that he can now procure that book at H. While in the house of this Jew, I was kindly invited to visit another Jewish family at that town, which I gladly did, and was well received, and they seemed to love the Word of God. I found it the same with a third Jewish family, which I visited at that town.

The increasing desire of the Jews for the Old Testament, particularly the Prophets and Haphtorah, is evinced by the following facts :—

When I first visited the Jews at F., about a year ago, they listened with great attention to the Word of God which I declared to them, and were very glad when I told them that they might soon get the Pentateuch and Haphtorah, to which an Appendix would be added of the most important prophecies about the Messiah, a few of which I pointed out to them. Since that time they have often asked for this book, but till now in vain.

Mr. Stockfeld then adds some remarks with reference to the great desire which the Jews in those parts manifest to obtain the promised supply of the Pentateuch and Haphtorah in Hebrew and German.

It is truly gratifying to observe the active interest which some Christian friends are taking in the distribution of the Scriptures among the Jews. The following instances, together with their results among the Jews, will be read with interest.

I will now only add in general, that in many places in Hesse Cassel, I became acquainted with Jews who are very desirous to have the word of God, viz. the Old Testament, either parts of it, or the whole. A Christian friend of mine, at H., has already circulated among the ancient people of God, many copies of it. Another Christian

at a village about twenty-four English miles distance from H., has also circulated a few copies; and when his stock was exhausted, one Jew went to H. to get a copy. Thus travelling on foot forty-eight English miles to procure the Word of God. At A. also, there is a real Christian, whom I visited, active in circulating the Word of God among the Jews, who rejoice to receive this precious gift by the hand of their well known Christian neighbour. One Jew, in a village near E., to whom I offered a copy of the Psalms, said to me, "This book shall accompany me always as long as I live. If any one would offer four dollars for it, I would not sell it. I will preserve and read it as long as I live." The Jews, at two villages near W., were also very glad to receive the Word of God at my hand; and it was the same at C. May the Lord accompany his word with his Spirit, and bless it to every one who hears and reads it!

Mr. Stockfeld's letter from Cologne, Sept. 3, corroborates these pleasing facts with additional evidence, viz.—

My friend at H. in K. wrote to me, that since my departure from thence he has already circulated among the Jews all the books which I sent him, and I have forwarded to him three large parcels in addition. He observes, that some Jews came eight German miles to get a copy of the Word of God, and that they most affectionately expressed their gratitude towards the dear friends in England; and one Jew, in whom I think that the Spirit of God has begun a good work, told a Jewish teacher, that the Word of God, which I preached to him, made such a deep impression upon him, that he had no rest, but thought upon it day and night. The Lord be gracious to his ancient people, and accompany his Word with his Spirit to their hearts! Amen. Our friend and fellow-labourer at H., asked me for another large parcel of books for the Jews, and now I send to him all that are here.

## FRANCE.

EXTRACTS FROM THE JOURNAL OF  
REV. P. J. OSTER.*(Continued from page 437.)*

ON his way to Strasburg, Mr. Oster had an opportunity of declaring the truth to a Jewish fellow-traveller.

*July 8.*—Some urgent business obliged me to set out for Strasburg early in the morning. When I took my place outside of the diligence, I at once perceived that my fellow-traveller on the right was a Jew, and to judge from sight, one of a respectable class. Within a few moments we were in a full conversation on religion. At first he made some objections. The Lord enabled me fully to answer them; and thus my Jew became by little and little a mere hearer of the Gospel, which was preached to him. Much was said in the space of three hours. Abolition of the ceremonial and political laws; the twofold sorts of prophecies concerning the Messiah, viz. that of his humiliation, and, secondly, that of his glory; difference between the true doctrine of Christianity and Romanism, and the like, these were the chief points of my discourse; for this is the name that our conversation deserves, since the Jew spoke but little, and listened with much attention to all I said. When we came near to Strasburg, he expressed a great desire, and said, that I should oblige him very much, if I could finish my business in the town, so that I might return with him to Marmoutier. But as this was not possible, I engaged him to pay me some visits after my return. He promised to do so, and we left each other as friends; and I thanked God for his having supported me in my weakness, and strengthened me to proclaim fairly his whole counsel for the salvation of mankind.

*July 10.*—I returned to Marmoutier. The guard of the diligence told me, that the Jew, who two days ago travelled with me, said, that he was very sorry that young gentleman (meaning

myself,) did not return with him; that he was a great Hebrew scholar, and that among thousands there were but a few as well informed as he was, and the like. This leads me to hope, that he had at least confidence in me. May the Lord do still more!

On his return to Marmoutier, he again had some interesting conversations with Jews. In some instances, however, he found his books had been destroyed.

*July 13.*—It is with real pleasure that I sit down to transcribe my journal of this day. Not that I was visited by numbers of disputing Jews, with whom I was occupied from morning to night. No; for such days seldom afford me any satisfaction. But, because I had again the happiness of seeing and talking with a young Jew, in whom, I trust, there is no guile. During my absence from hence (the two days I was at Strasburg) he had already visited Mrs. O. several times, and conversed with her on religious subjects. After she had told me the different important points on which their conversation turned, she gave me the following lines which she had written in consequence of it.

“*July 8.*—A few moments ago I had a conversation with a young well educated Jew, which lasted about two hours. Among others we read together the liiid chapter of Isaiah. He appeared to be both an acute and sincere man. He offered to instruct me in the Hebrew language, and said, that it was a pity that every one was not able to understand the original,” &c.

Now, this young Jew with whom after hearing the report given to me by Mrs. O., I was very anxious to get acquainted, entered our room this morning about nine o'clock, and remained with us till one in the afternoon. I do not recollect ever to have had any conversation with a Jew in such a calm, quiet and friendly manner, as I had with him this morning. Nor do I think I am too hasty in my judgment, in believing him an inquiring man, a man (though misled by the



Commentaries of Gesenius) who loves the truth and seeks the truth. He had read the New, and was well acquainted with the Old Testament. His chief objection against Christianity, was the abolition of the Mosaic law. Upon this I answered him by reading Matt. v. 17, 18; and Ps. cx. 4. We had a long discussion on Isa. liii., which he endeavoured to explain of the Jewish nation. I particularly enforced the fact of Christ's resurrection, and the pouring out of his Spirit on the day of Pentecost, as proofs of the truth of Christianity. On leaving me, the Jew said, "I hope we shall meet again, and speak as freely as we now have done. I can assure you that I come to you without any prejudices, either for Judaism, or against Christianity; I desire nothing but the truth." May He, who calls Himself "the Way, the Truth, and the Life," direct him to find it!

*Saturday, July 18.*—To-day some young Jews (who had already visited me on the preceding Saturday) called. I was just reading the Tract No. 8, of the Society's publications, when they entered. I therefore thought it best to go on reading aloud. But, alas! their ignorance was so great, that they neither apprehended the contents of the tract, nor my explanation of it. Instead of any argument, they again and again repeated the words, "But, we Jews, do not believe that Messiah is yet come." Perceiving that nothing was

to be done with these ignorant youths, in the way of arguing from Scripture, I finished with giving them the advice, that every evening and every morning they should ask themselves, "What will become of me, if it should please the Lord now to call me before his judgment-seat?" They approved of this advice, and so I dismissed them. Before they withdrew, they asked for some tracts, different from those they had already got. But I declined complying with their requests, having been informed that many of them had been torn to pieces, or burnt.

I remained at Marmoutier till the 25th of July, when I set off for Zutzendorf, a Protestant place, of which I spoke in my last report. In the mean time I had no Jewish visitors.

~~~~~  
DOMESTIC.

—  
NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, December 6.

*Subject.*

THE PREDICTED MESSIAH TO BE  
GOD AND MAN.

Psalm xlv. 6.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                             |    |    |   |
|-------------------------------------------------------------|----|----|---|
| Brown, late Mrs. Ann, Bedford, <i>Legacy</i> .....          | 5  | 0  | 0 |
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| Byard, Miss, collected by her .....                         | 1  | 0  | 0 |
| Cooke, Miss, Cheltenham, for <i>Palestine Fund</i> .....    | 50 | 0  | 0 |
| Davies, Mrs. C., Hoxton-square, collected by her .....      | 2  | 19 | 3 |
| Gordon, Colonel Cosmo, Oare, Hastings .....                 | 2  | 2  | 0 |
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| Juvenile Contribution .....                                 | 1  | 0  | 0 |
| Mellor, the Misses .....                                    | 1  | 1  | 0 |
| S. A., a Thank-offering for mercies received .....          | 1  | 0  | 0 |
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| Burton-on-Trent,                  |                                                  | by Mrs. Dancer .....                               | 2   | 2  | 0  |    |   |    |
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| Derby,                            |                                                  | by Rev. R. Simpson .....                           | 20  | 0  | 0  |    |   |    |
| Devon and Exeter,                 |                                                  | by J. Bingham, Esq. ....                           | 71  | 3  | 6  |    |   |    |
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|                                   |                                                  | Rev. J. B. Cartwright, deducting expenses 6s.      | 8   | 15 | 1  |    |   |    |
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| Gloucester,                       |                                                  | by A. Maitland, Esq. ....                          | 78  | 12 | 8  |    |   |    |
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|                                   | Clerkenwell Ladies,                              | by Mrs. Horner .....                               | 17  | 3  | 1  |    |   |    |
|                                   | Islington Ladies,                                | by J. Scott, Esq. ....                             | 34  | 10 | 7  |    |   |    |
|                                   | Ladies' Repository .....                         |                                                    | 2   | 8  | 6  |    |   |    |
|                                   | Do.                                              | Sold at Hackney. ....                              | 13  | 15 | 8  |    |   |    |
|                                   | Hackney and Clapton Ladies, by Mrs. Barker ..... |                                                    | 1   | 3  | 6  |    |   |    |
|                                   | Wanstead,                                        | by Miss C. Giberne, for <i>Palestine Fund</i>      | 0   | 9  | 1  |    |   |    |
| Norfolk and Norwich,              |                                                  | by Rev. H. Girdlestone .....                       | 200 | 0  | 0  |    |   |    |
| Poole, Dorset,                    |                                                  | by the Misses Pratt. ....                          | 5   | 12 | 3  |    |   |    |
| Portsmouth,                       |                                                  | by J. Allcot, Esq. ....                            | 10  | 0  | 0  |    |   |    |
| Scotland,                         |                                                  | Moffat Female Bible and Missionary Soci-           |     |    |    |    |   |    |
|                                   |                                                  | ety, for <i>Hebrew Old and New Testament</i>       | 2   | 0  | 0  |    |   |    |
| St. Arvan's,                      |                                                  | by Rev. Wm. Jones .....                            | 10  | 0  | 0  |    |   |    |
| Stratford-on-Avon,                |                                                  | by Mrs. Knottesford .....                          | 25  | 10 | 0  |    |   |    |
| Swineshead,                       |                                                  | by Rev. Wm. Bolland. ....                          | 8   | 0  | 8  |    |   |    |
| Tamworth,                         |                                                  | by Miss Blick .....                                | 5   | 0  | 0  |    |   |    |
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| Wilmington, near Lewes,           |                                                  | by Rev. P. Blake .....                             | 5   | 0  | 0  |    |   |    |
| York,                             |                                                  | by Jonathan Gray, Esq. ....                        | 65  | 0  | 0  |    |   |    |

## NOTICES TO CORRESPONDENTS.

"Timotheus" has been received.

At the request of the Provisional Committee, we acknowledge the receipt by them of the following sums on behalf of the Institution at Warsaw.

|                                                         |   |    |   |                                                                                           |    |    |   |
|---------------------------------------------------------|---|----|---|-------------------------------------------------------------------------------------------|----|----|---|
| Rev. F. Parry, Box, at Thrapwood,<br>near Chester ..... | 1 | 0  | 0 | Rev. S. J. Trist, Vryan, Cornwall ..                                                      | 1  | 1  | 6 |
| Rev. H. Morrell, Whitchurch .....                       | 1 | 0  | 0 | Miss Hitchcock, Amsterdam .....                                                           | 0  | 5  | 0 |
| Miss Downward, do. ....                                 | 1 | 0  | 0 | Rev. G. Crossman and Friends, West<br>Square, Lambeth .....                               | 3  | 3  | 0 |
| Rev. J. Morrell, do. ....                               | 1 | 0  | 0 | Mrs. Corrie, by Miss Chambers ....                                                        | 0  | 15 | 0 |
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| John Lee, Esq. Whitchurch .....                         | 0 | 10 | 0 | Rev. J. Davies, Cerne Abbas, Dorset                                                       | 1  | 0  | 0 |
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| Mrs. Powell, Chester .....                              | 1 | 0  | 0 |                                                                                           |    |    |   |

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